

# HOWNIKAN

## PEOPLE OF THE FIRE

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Citizen Band Potawatomi

May 1984

## Bingo negotiations continue

The Potawatomi tribal bingo hall is once again operating under the management of Enterprise Management Consultants, Inc. (EMCI) - contingent on the settlement of earlier disagreements and successful negotiation of a new management agreement before July 23.

Tribal officials closed the hall on March 29, after attempts to settle a dispute over alleged contract violations occurring in December failed. Tribal officials charge that the Norman, Oklahoma management group subleased the hall in violation of their contract and then failed to pay the tribe 35 percent of the profits made by the building rental. Also at issue in the dispute is the accounting method used by the management firm which, tribal officials charge, makes it impossible to verify the firm's actual income from the games.

The hall was reopened on April 4 under tribal management. EMCI then filed suit in federal court requesting a temporary restraining order against tribal operation of the game and naming the Department of the Interior, individual Business Committee members, the Tribal Administrator and Secretary of the Interior as defendants in a breach of contract. The tribe holds three agreements with EMCI: a lease and sublease of the property and building - both approved by the Bureau of Indian Affairs - and a management agreement - never

approved by the BIA.

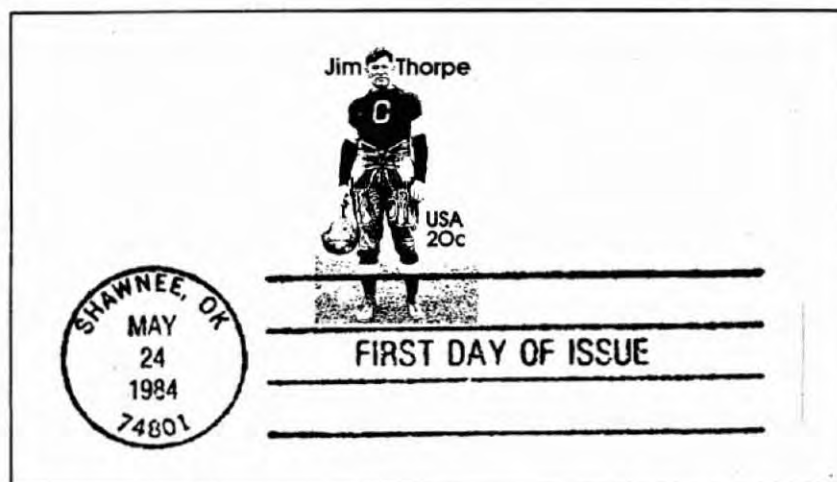
The tribe countered EMCI's suit with a motion to dismiss and charged that the management agreement in question is invalid and that federal court does not have jurisdiction for the suit.

On May 3, federal Judge Luther Bohanon convened an evidentiary hearing on the matter and - without ever assuming jurisdiction or hearing any evidence or witnesses from the tribe - sent the matter back to the tribe for settlement.

Citing the recently decided White vs Pueblo of San Juan case, Bohanon questioned his ability to assume jurisdiction of EMCI's case before "exhaustion of tribal remedy." The San Juan Pueblo case involved plaintiffs named White who sought legal relief for their differences with the Pueblo Tribe through the federal court, claiming that it would be "futile" to attempt to solve their differences through a tribal court. The court ruling stated that "...Speculative futility is not enough to justify federal jurisdiction. Tribal remedy must be shown to be non-existent by the actual attempt before a federal court will have jurisdiction".

Interpreting the judge's remarks to mean that EMCI should exhaust its option through formats available within the tribe, both tribal attorney Steve Parker and a representative from the U.S. Attorney's office cited

(cont. page 2)



## Thorpe stamp issued

Jim Thorpe, often called the world's greatest athlete, was honored in a new and special way last week when the United States Postal Service issued a stamp in his honor in Shawnee.

Thursday's important first-day-of-issue ceremonies drew a large crowd of stamp collectors, friends and fans to the Shawnee Junior High School auditorium, but the special guests were his family.

Thorpe's widow Freeda, of Arlington, Texas; sons Carl of Washington, D.C.; Richard of Oklahoma City; William of Arlington, Texas; and John of Shawnee; and daughters Gail and Grace Thorpe, both of Yale were present for the event. Grandchildren and other family members also attended.

Eldest son Carl, a retired Army colonel now working as a special assistant for Indian Affairs in the U.S. Department of the Interior,

made a few remarks as part of the program. Another son, John, is principal chief of the Sac and Fox tribe. Jim Thorpe was a Sac and Fox tribal roll member, although his mother was Potawatomi and Kickapoo.

The featured speaker for the first day of issue ceremonies was Senior Assistant Postmaster General James V. Jellison. Jellison recounted Thorpe's athletic accomplishments, noting that he was "a world-class athlete in nearly every sport imaginable," adding that he was even intercollegiate dancing champion in 1912.

Probably the high point of his athletic career was the 1912 Summer Olympics in Stockholm, where he won gold medals for both the pentathlon and the decathlon.

"When presenting the first place awards to Thorpe," Jellison said,

(cont. page 2)

CLIP AND MAIL!

## Tribal Members Request For Ballot

All members of the Citizen Band Potawatomi Tribe may now vote in election and Council issues. PLEASE VOTE! The last day to mail your request for ballot is June 13, 1984, although you are encouraged to mail your request NOW. Information on candidates will be published in the HowNiKan. You may attend the Council and vote in person if you wish, but please vote.

Name: \_\_\_\_\_  
Street: \_\_\_\_\_  
City/Town/Zip: \_\_\_\_\_  
Roll Number: \_\_\_\_\_

Mail To: Election Commission  
Potawatomi Tribe of Ok., P.O. Box 3849,  
Shawnee, Ok. 74801



## Bingo

(from page 1)

the Court of Indian Offenses (CFR Court) as the appropriate "tribal remedy" to hear the dispute. David Edmunds, an attorney for EMCI, however, termed the CFR Court "a kangaroo court" and said that his client would not accede to its jurisdiction. Citing the precedent set by the Pueblo case, Judge Bohanon referred the matter back to "the tribal council."

On the advice of attorneys from the Washington D.C. based Native American Rights Fund, the tribe went ahead and filed an application for removal from the federal court to the BIA-run Court of Indian Offenses - the court to which the tribe acceded jurisdiction in 1979.

On May 19, several ex-committee members who had approved the original 1982 contracts with EMCI

(despite a petition signed by more than 200 tribal members against it), Secretary-Treasurer Thelma Bateman, who accepted employment with EMCI, Autwin Pecore and Wanita Clifford, ex-committee chairmen and leaders of the anti-sovereignty movement against the tribe, gathered with about 50 other tribal members on the grounds of the administrative complex to hold a "special general council meeting." No Business Committee members other than Bateman were present, although Joe Walker, superintendent of the BIA, tribal attorney Steve Parker, attorneys for EMCI and administrator John Barrett met the group outside the complex. Barrett and tribal security members handed out a statement explaining that the

request for CFR jurisdiction had been filed and that the tribal attorney felt the tribal court was the appropriate forum for a hearing on the matter.

After being denied access to the administration building the group gathered in the tribal museum. Bateman then declared a special council meeting in session - with the first order of business being to ask the tribal public information director to leave.

According to a local newspaper article (members of the "outside" press were allowed to stay at the meeting) a court reporter was set up to record parts of the proceedings at the direction of an EMCI attorney. The article also stated that, after a brief discussion, the group voted to approve the

agreement between EMCI and the tribe. The group also voted to remove the current tribal grievance committee after Bateman charged that the committee had not acted upon grievances of hers but had acted on one filed against her within three days time.

After the meeting, Walker stated that the gathering would not be recognized as a general council, citing the fact that only the chairman can call such a meeting and that the tribal constitution defines specific advertising requirements. Barrett also pointed out the council consists of all tribal members over the age of 21 and, in any event, is only authorized to act on matters of claims and treaties.

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## Thorpe

(from page 1)

"King Gustavus of Sweden said, 'Sir, you are the greatest athlete in the world.' Thorpe, living up to his noble Indian heritage, accepted the awards with quiet dignity. Then, the soft-spoken hero looked at the Games' host and replied, 'Thanks, King.'"

Jellison noted that Thorpe joins great American athletes including Babe Ruth, Bobby Jones and Babe Didrikson Zaharias who have been honored on stamps. "People will enjoy collecting this stamp for years to come," he said.

Also participating in the ceremonies were Shawnee Postmaster Richard B. Price, Louis Cuppahwe of the Sac and Fox tribe, Shawnee Chamber of Commerce president James W. Briggs, and the Rev. Michael Roethler, O.S.B., president of St. Gregory's College.

Thorpe family members did a brisk business selling first-day covers, specially designed envelopes for collectors. Proceeds from the sales will go to a non-profit fund for a memorial to Thorpe. At other tables in the auditorium lobby, postal officials stamped the valuable first day of issue cancellation on those covers or other envelopes brought to them, and sold the stamps themselves.

Those who had participated in the ceremony found themselves besieged by autograph-seekers, and

spent up to an hour signing their names to specially-prepared programs apparently destined to become collectors' items.

Once those duties were completed, the family members and others on the program were guests of honor at a private luncheon sponsored by the Shawnee Chamber of Commerce. Shawnee Mayor Jerry Ozeretny read from a proclamation calling "James Frances Thorpe ... an exceptionally outstanding American Indian athlete and citizen."

Grace Thorpe shared with those attending the luncheon the family's copy of Thorpe's Olympic medal, noting that "they say if you tough it, you'll live a little longer and run a little faster." She also invited all there to attend "second day of issue" ceremonies at Yale the next day.

Thorpe family members were honored again later in the day at a pow wow on the Potawatomi Pow Wow Grounds.

## Potawatomi founds singles group

Tomi Katzke, Potawatomi tribal member, founded Positively Single, Inc., in March 1982. To celebrate the second year of organized success, the organization is sponsoring one of the most historical events ever to represent the Single Community. Catering to 42% of the adult population which totals 74,000,000 singles in the U.S. and 1,175,000 single adults in Oklahoma, Positively Single acts as a co-ordinating body for all single organizations, church groups and therapy groups available to singles. "Our concept is to create and promote better ways for single people to meet other than the single-bar scene," explains Latzke.

In Keeping with this goal, The National Singles Festival will take place June 16 & 17th at the Myriad Convention Center in Oklahoma City. Last year's event attracted over 5,000 single people from Oklahoma and other states. The key to the production was the organization of over 125 people who volunteered their time. "The committees were the strength of the festival," claims Latzke. "The project is contagious and inspires excitement and energy. Everyone gets an opportunity to make an important contribution to this exciting event. Our people take great pride in every phase of the festival and prove amazing creativity and production capabilities," says Latzke.

"One of the greatest contributors to depression is boredom and a feeling of insignificance," explains Latzke. "Not only is our organization trying to clean up the public image of single people, but we are also trying to address the needs of our single community through projects and events of this nature. Getting involved and so busy that you don't have time to get depressed is the most satisfying solution. We are trying to inspire positive involvement rather than emphasize the 'lonely-hearts' syndrome. Besides - what a terrific way to meet other singles!!!" declares Latzke.

Another area of interest involves continuous entertainment with live acts every hour. "This is an opportunity for a real country-fair atmosphere with entertainers who don't always have an opportunity to perform. It is amazing how much talent there is in Oklahoma. Many entertainers have set their careers aside to raise families etc...who are wonderful. It also gives the new entertainers a chance to perform in a National event," states Meri Love, entertainment chairwoman.

"As an organization, Positively Single is very sensitive to the needs of our children and single parents. We are devoting a lot of energy to entertaining the children at the festival this year. We will have booths for 'Fun-Faces', a face-painting booth; a maze; breakdance

contests and four booths which involve some skill," explains Ron Wing, chairman of children's activities.

A parade will begin the day at 9 a.m. on Saturday, June 16. "The parade is an opportunity for singles organizations, businesses and church groups to attract attention to their particular group and reflect the unity of their organization," states Bill Ward, parade marshal.

Commercial exhibits and booths will also be a strong part of the Festival. "The single-buying market has been neglected and overlooked," states Latzke. "This is a market that could be the strongest buying market ever because of the dramatic needs of the single family unit. Being solely dependent on one income makes the single person's time extremely valuable. Efficient living combined with quality is a must."

Governor Nigh has officially proclaimed June 16 & 17th as State Singles Weekend in honor of the Singles Festival. "This is our answer to those who say there is nothing to do, no place to meet for single adults. It's a chance to meet thousands of other singles and have the time of your life in the nicest of ways. Admission is \$3 and children are free," says Latzke. For more information write to: POSITIVELY SINGLE - P.O. Box 10734, Oklahoma City, Oklahoma 73140 or call 732-1902.



**How Ni Kan** is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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Change of address or address corrections should be mailed to **How Ni Kan**, Route 5, Box 151, Shawnee, Oklahoma, 74801, or called in to (405) 275-3121.

### BUSINESS COMMITTEE

Chairman - Robert "Leon" Bruno  
Vice Chairman - Doyle Owens  
Sec/Treasurer - Thelma Wano Bateman  
Committeeman - Max Wano  
Committeeman - C.B. Hitt

### TRIBAL ADMINISTRATOR

John Barrett

### EDITOR

Patricia Sulcer



## The Jim Thorpe pow wow

The Native American Fine Arts Society and the Jim Thorpe Olympic Committee have announced that they will sponsor the Jim Thorpe Memorial Pow-wow and Native Games to commemorate in this year of the XXIIIrd Olympiad the world renowned accomplishments of the great athlete; Jim Thorpe, of the Sac and Fox Nation.

Plans are being made for a four day pow-wow to be held July 19-22, 1984, the week before the opening in Los Angeles of the 1984 Olympics. This pow-wow will bring all Indian Nations and communities together to celebrate traditional ways of life, to share the diversity of our cultures, arts, languages, crafts, dances, foods, displays and the universal spirit of the Indian way with the rest of the people of the U.S.A. and our international guests.

In this pre-Olympic gathering of the Nations at our pow-wow, we will further express our heritage and beliefs of peace through brotherhood, which is the Olympic credo.

A Native American Games Tournament is also in the planning, which will honor Jim Thorpe and other Native Americans who have participated in the Olympics. The California Lacrosse Association, Inc./National Lacrosse Foundation Chapter has also been invited to present invitational games hosted by the Indian Nations' teams, including foreign and national teams, to display versions of our Native American game of Lacrosse.

The Native American Fine Arts Society is a California non-profit public benefit corporation whose

objectives are to encourage and educate Native American artisans in their endeavors and increase public awareness, appreciation and understanding of Native American art. The Society is committed to participate at the Pan Pacific Park, 7600 Beverly Boulevard in Los Angeles, in the Festival of Masks, which is an official parade of the 1984 Summer Olympics. The parade is tentatively scheduled for 11 a.m. to 12:30 p.m. on Sunday, July 22. The parade will begin at Hancock Park and end at the Pan Pacific Park. The following dates are established for display of the masks and other associated crafts: Friday, July 20 — noon to 5 p.m., Saturday, July 21 — noon to 8 p.m., Sunday, July 22 — 1 p.m. to 8 p.m.

Additionally, there will be shows of Native American arts, crafts, Tribal presentations, literature and Native foods, and during the Olympic Games, Native American dances will be performed in some of the Olympic Villages.

People of all Indian Nations are invited to dance at the Memorial Pow-wow to honor Jim Thorpe, who won both the pentathlon and decathlon at the 1912 Olympics in Stockholm and was selected posthumously to receive the Jay Silverheels Achievement Award. A 1950 Associated Press nationwide poll of sports writers and broadcasters named him "the greatest athlete of the half century." No one since has surpassed his achievements.

For further information call: (213) 622-2990.

### Editorial

## Your Vote Counts!

Several hundred Potawatomi, interested in representational government and preservation of their ethnic ties, have mailed in their requests for ballots for the June election.

The Citizen Band is the only tribe in the five tribe Shawnee Agency (Kickapoo, Iowa, Sac and Fox, Absentee Shawnee) that has not historically voted with absentee ballots.

Since this will be the first year for a true election by the "general council" (defined by the Constitution as all tribal members over 21), it is very important that all ballots requested be voted with and returned.

Incumbent Secretary-Treasurer Thelma Wano Bateman (who voted against the referendum vote) is up for re-election this year. On the last day for candidacy filing, Mrs. Bateman turned in a statement saying that she would file "with signatures, which is legal to my Constitution" and that she would file a \$150 filing fee "which I think is illegal and I will not clear it for payment until after court."

## VOTE!

The election ordinance adopted by the tribe calls for either a \$150 fee or 150 signature petition for filing candidacy. Mrs. Bateman did not have 150 signatures.

Running against Mrs. Bateman, is Kenneth Peltier Sr. Mr. Peltier currently serves as chairman of the Tribal Grievance Committee and has served as an officer of the Potawatomi Inter-Tribal Pow Wow Club for several years. Mr. Peltier filed with the Election Committee with a \$150 check.

Also up for re-election is Vice Chairman Doyle Owens. Mr. Owens, who replaced impeached committeeman Mel Maritt last fall, is running on a platform supporting self-government and self-sufficiency for the tribe. Mr. Owens points to his voting record as representative of his concerns for the tribe.

Former Chairman Wanita Clifford has announced her candidacy against Owens but had not officially filed by the May 30 deadline. Mrs. Clifford, who has requested Congressional abolition of the tribe's sovereign status, has indicated that she, along with Bateman, believes the referendum vote is unconstitutional.

The current Business Committee and people working on the Election Committee have worked very hard to insure that the upcoming election will be constitutional and representative of the entire tribe - not just those living in the Shawnee area. **It is imperative that all ballots record a vote and be returned by the deadline.**

It is obvious that a tiny faction of the tribe will contest this election. Please don't give them any ammunition.

## CHR staff & services

The following information is provided to inform the Potawatomi tribal members about their Community Health Representative Program.

|                                 |                     |
|---------------------------------|---------------------|
| <b>Staff: Coordinator</b>       | — Stan Holder       |
| <b>Registered Nurse</b>         | — Ken Cadaret       |
| <b>Licensed Practical Nurse</b> | — Georgia Shaw      |
| <b>Field Health Worker</b>      | — Christine Wood    |
| <b>Secretary</b>                | — Mary Lou Masquiat |

During the Last six months this program has provided many services to our tribal members. Some of these services are a continuation of established services, some are new.

### Established Services:

Diabetic Screening  
Hypertension Screening  
Upper Respiratory Infection Screening  
Child Health Screening  
Emergency Medical Care

### New Services:

Acrobic Classes  
Weight Control Classes  
Nutrition Classes  
CPR courses

In addition to these services your CHR staff is constantly attempting to serve their tribal members in new ways. At present an infant-child car seat loan program is being put together. Since our tribal members are part of our local community we also participate in community programs to better serve our people: Community Services Organization, American Red Cross, 1984 Health Fair, CTSA Head Start, Citizen Band Potawatomi Indians WIC Program.

Please call or write to give us ideas on how we can better serve you. You are welcome to visit anytime. We feel you'll be as proud of our program as we are. **Route 5, Box 151, Shawnee, Oklahoma 74801. Monday-Friday 8 a.m. to 5 p.m., 275-3121 ext. 207.**

## Come pow wow

The 11th Annual Pottawatomi Inter-Tribal Pow Wow Club Pow Wow will be held June 29, 30 and July 1.

The pow wow, which will be held at the Citizen Band Potawatomi pow wow grounds, is traditionally held on the weekend of the annual tribal general council meeting (June 30).

Potawatomi tribal members from all over the United States are expected to attend, as are hundreds of representatives of other tribes.

Camping on the pow wow grounds is allowed and R.V. hookups are available.

Arts and crafts, contest and gourd dancing, northern and southern drums and appearances by the pow wow and pow wow club princesses will be part of the festivities. Everyone is invited to come and enjoy the fun.

## WIC hearing scheduled

A public hearing regarding the Special Supplemental Food Program for Women, Infants and Children (WIC) will be held on Tuesday, June 12, 1984 at the Potawatomi Tribal Complex long room located in Shawnee, Oklahoma on S. Beard St. across from Mission Hill Hospital.

A copy of the 1984 State Plan of Operations will be available for review one week prior to the hearing in the WIC Office at the above location. Interested members of the public are invited to participate. If testifying, submit copy of testimony in writing at time of hearing. Persons unable to attend the hearing are invited to submit written comments about the program to the WIC Office, Rt. 5, Box 151, Shawnee, Oklahoma 74801 prior to June 11, 1984.

Issues to be discussed include: discontinuation of the use of ready to feed infant formula, elimination of all dairy home delivery by WIC vendors, vendor contractual responsibilities and nutrition education.





# Potawatomi Scrapbook

## Pokagon & Lonidaw — Love Story of a Life

**Editor's Note:** The following story, which originally ran in the *Indianapolis Star*, is reprinted here from the June, 1907, *Indian School Journal*, Chillico, Oklahoma.

Could Pokagon, sweet singer of the Pottawattomies, have been present in the Indiana House of Representatives last Tuesday when an appropriation for a monument to commemorate his tribe's last home in Indiana was voted he would have felt that he loved and sorrowed not in vain. To Pokagon and to his beautiful romance is due the action of the State in deciding to honor the memory of the Pottawattomies, for the noble character of the last chief and his remarkable love story inspired Representative Daniel McDonald to wage his long campaign for the Pottawattomie monument.

There are many others besides Mr. McDonald who believe that the romance written by Pokagon himself is the most beautiful love story of all Indiana and Michigan. The claim that Pokagon's "O-Gi-Maw-Kwo Mit-I-Gwa-Ki," or, in English, "Queen of the Woods," is to prose what Longfellow's "Hiawatha" is to poetry, is not without foundation.

One feels the pure passion of the noble chief breathing in every line of his account of the wooing of the beautiful Indian maiden who became his bride. In the simple, direct, primitive language of the Pottawattomies he tells his romance, and the great sorrow that followed. And when it is read it leaves no doubt that an Indian can love with all the passion of a "pale face." Considering the fact that Pokagon was a full-blooded Indian, his literary effort is perhaps the most remarkable of all the Indian race.

A worthy follower of the great Menominee was chief Simon Po-Ka-Gon, or Pokagon. The story of how Menominee in sorrow was forced by the troops sent by Governor David Wallace to lead his band of braves from Indiana toward the great West in 1838, has often been told. Simon Pokagon was then but a lad of 8. He was one of the small band that remained, later to find a home on what is now the Government reservation near Holland, Michigan. His father was made chief of the Pottawattomies in Michigan and the son, destined to be the last leader of the rapidly diminishing tribe, now numbering but 200, succeeded him. Simon Pokagon was born at what was known as Pokagon Village, on the Pottawattomie lands in Indiana in 1830. He was sent to Notre Dame University, where he became a remarkable student and graduated with honors. He wrote many articles on the Pottawattomie and the Indian race in general, and also gave lectures. He died on January 25, 1899, near Hartford, Michigan.

A short time before his death he wrote the story of his courtship and marriage to Lonidaw, a fair Pottawattomie maiden. The great charm of the story lies in the simplicity with which the lover pours forth the passion and the grief of his heart. It is the beautiful legend of the princely Hiawatha and the fair Minnehaha, or Laughing Water, in real Indian life.

Pokagon begins his story by telling how he chanced to meet the shy and winsome Lonidaw, how he sought her favor, doubting and hoping in turn until she graciously smiled on him and said, "Ae," which is "Yes." Then he was forced to be absent from her for several months.

The night before his return he slept in the woods and listened to the great spirit, Manitou, give the tradition of the origin of the trailing arbutus. Pokagon concludes the vision: "When he had done the old man slept, and a maiden passed her hand above his head; he began to grow small, streams of water began to flow from his mouth and very soon he was a small mass upon the ground, his clothing turned to withered leaves. The maiden moved away through the woods, and over the plain, and all the birds sang to her, and wherever she stepped, and nowhere else, grows our tribal flower, the trailing arbutus."

And thus the lover, with a lover's enthusiasm, paints the scene in the morning when he continued his journey to Lonidaw's wigwam: "The sun though yet unseen, had painted the eastern sky a brilliant red. High in the air were multitudes of wild pigeons, sweeping the heavens as far as the eye could reach, and moving in a line, like columns of trained soldiers, southward to procure their morning meal. All the twigs and branches of the grand old forest were thickly fringed with needled frost, forming a silvery screen through which the sunshine was sprinkled down, shedding the glory in the tree tops on the ground, filling my youthful soul with love for the Divine.

"Stillness reigned almost supreme along the trail I passed, only broken now and then by the woodpecker beating his chiseled bill into some decaying wood in search of food; or some partridge on a prostrate tree, sounding his rolling drum to entertain his lady love of early spring. I paused and listened to his oft-repeated drumbeats of love, poured forth in military style, and to myself I said, 'Happy lover; no doubts disturb thy trusting heart, while fear and sore distrust are warring in my soul.'

"I reached the wigwam of my bride to be. All was quiet as the morning air. My fluttering heart was all the sound I heard; that like a bird in a cage, beat the bars that held it fast. While standing before the door a strange feeling held me there in bonds which none but a doubtful lover can ever know, and which no language can express.

"While there I stood, Lonidaw opened wide the door, bidding me come in. The chilling gloom of yesterday had left no impress on her face; but instead the fondest smiles of maidenhood were plainly written there. I thought perhaps the deer in the night returned, but soon I learned that he had not; then well I knew those smiles so sweet were all for me alone."

"With mutual hearts we clasped each other around, and sealed again the

marriage vow with concert kisses, imparting a thrill of joy so pure that only they who truly love can ever feel and fully understand."

The wedding followed, a description of which is charmingly given by the bridegroom himself.

"When the moon of flowers and bloom came," he writes, "and mating birds were moving northward, and wild flowers were blooming, and the trees were putting on their robes of green, I took the hand of my dear beloved Lonidaw and she became my bride. No wedding cards were passed around, no gifts were made, no bells were rung, no feast was given, no priest declared us one. We only pledged our sincere faith before her mother and the King in heaven. Our hope, our joys were one. Hand in hand along an ancient trail we took our course until we reached a land of game. Here we paused, and like two mated birds that search and find a place to build their nest of mud and straw, so we, beside and inland lake where towering woods embowed its shore, and flags, rushes and wild rice in plenty could be found, built our wigwam home of poles and bark. There oft at dawn and eventide, we fished from our birch canoe, and that she might have more success than I, oft times I would bait well her hook and let my own go bare, then wonder why she caught more fish than I.

"Oft returning from the chase, weary and tired of carrying game, I'd follow down the trail upon a narrow neck of land that ran into the shore, and I never failed to see Lonidaw's erect and slender form on hasty run, to get to the boat to bring me home. No swan ever faster swam or elegantly appeared than she, when bending to the oars, pushing her birch canoe across the swelling bosom of the lake. As she would approach me while waiting on the shore I always hailed her, 'Queen of the Woods.' On our return across the lake she would cling to the oars and have me steer, I always felt her image in my heart and loved to see it in the lake, and oft would ask her if her feelings were akin to mine. Her only answer was an approving glance and downcast smile. Thus, happy in each other's love, we floated down life's stream, all unprepared for cataracts and rocks along the shore.

"Two years flew quickly by when Olomdaw, our first child, was born. The night he came no man of skill or neighbors gathered at our home. Alone in the presence of the Great Spirit and myself, Lonidaw went down to the gateway of death's dark valley and brought forth our darling boy, together with a father's and mother's crown, one for her and one for me. As I beheld in the first morning light our cherished infant nestling on her breast and saw Lonidaw smile in triumph as she gazed on me, my love, respect and sympathy for her were all a sea without a shore. All about our woodland home wild birds and flowers rejoiced with us, and we were richly blessed, feeling the dear boy was sent of heaven to our wigwam as a seal to our union, that it might not be broken; for if there is one holy tie of love more sacred than the rest it is that a true-hearted husband feels for his dear wife when their first child is born."

Nearly three years of pleasant life for Pokagon and Lonidaw passed on, and a second child, a daughter, which was christened "Hazeleye" was born. These two little papooses grew up together amidst the lakes and forests, the pride of their father and mother.

At 12 years old the son, Olomdaw, went away to school to be gone three years. When he returned at the end of that time the curse of the redman was upon him, the drink habit. It was not long until he passed away.

The father writes: "I do not wish to bleed my heart or sadden yours; suffice to say, as darkness succeeds the meteor's glare, so his young life went out and left us in the midnight of despair. Dear little Hazeleye was left us then; that sweet rosebud, just opening into maidenhood, the very image of her mother. She was our only hope, and as our hearts were bound up in hers, we consoled ourselves with the assurance that she was far removed from the alluring serpent born of the white man.

"But such was not the case. One day while Hazeleye was fishing in the lake two drunken fishermen rowed their boat with such recklessness they ran into her bark canoe, which was crushed and overturned, throwing her into the water. Lonidaw, standing on the shore, saw the crash and heard her scream. She wildly cried, 'Oh, save my child,' and in her frenzy plunged into the flood and swam desperately, as none but a mother could, to save her drowning child. The faithful dog, returning from the hunt, rushed into the lake and reached the wrecked canoe just at the time Lonidaw did. But Hazeleye had gone to the bottom never to rise again. The mother, strangling, struggling, sank beneath the waves, and rising she caught hold of the dog and he swam with her to the shore."

Pokagon, the husband and father, was just returning from the hunt when he saw her laying on the beach of the lake apparently dead. He clasped her in his arms and carried her to their wigwam, and on mats and rushes she had lately made he laid her down. She began to gasp, and then to breathe, and then, amid sighs and groans, sobs and tears, she told him the sad story of their child. After a lapse of several weeks, which seemed stretched into years as he sat beside his dying wife, he heard a sigh. Slower, slower she breathed until she ceased. The sun had set.

"And then," he said, "I pressed my hand close to her side until I felt the last pulsation of her heart. Then, oh, then, I knew she was dead."

Then came the funeral, of which he wrote: "On her funeral day, no relatives in sable robes appeared. No hearse with ostrich feathers crowned bore her form away. But native hunters of the wild, who oft had shared the bounties of her home, dug her grave at early morn; then came the fragrant



ie

woodland flowers, and on her casket they laid them. They came with blankets pure white around them and with moccasins of deer hide upon their feet, while with uncovered heads and muffled tread, slowly they bore her from the door away. A Christian teacher and I next to them came, while in our rear true hearted neighbors followed. Tenderly they carried her along the winding trail, under lofty archways of giant trees, until they reached her last resting place, which she in life had chosen. And there among the evergreen trees upon a beautiful headland, near the shore of our forest lake, in sight of the waters that covered our Hazeleye, we gathered, and they sadly consigned her to the grave, dropping therein modest forest flowers which she in life oft wore, and much admired; and as we listened in silent prayer to the solemn words, 'Earth to earth and dust to dust,' a little dusky maiden of our band, who lately had been taught the Savior's love, and knew Lonidaw well, all unbidden, sang:

Asleep in Jesus, blessed sleep,  
From which none ever wake to weep,  
A calm and undisturbed repose,  
Unbroken by the last of foes.

"The closing words were scarcely sung, when from the shore across the

lake, in child-like tenderness, the song was again sung, and again and again repeated from shore to shore, weaker and weaker until it died away, a mere whisper in our ears.

"In tears of gratitude, and with a heart of prayer, I blessed the little maiden there. One by one the friends forsook the spot, leaving me there alone to commune with the spirit of my departed Lonidaw. Kneeling beside her grave I breathed a silent prayer to the great spirit that she might be received into the arms of Hazeleye in His Kingdom beyond. Then I arose with a broken heart, and sorrowfully wended my way homeward."

Thus ended the romance, and the chief of the Pottawatomies seldom smiled thereafter. Since his death five years ago the tribe has been without a real chief. There are so few left that the government agent easily manages their affairs. Representative McDonald of Marshall County knew Pokagon well and greatly admired him.

With the appropriation sought from the State Mr. McDonald hopes to rebuild the Indian chapel at the old Menominee village, near Twin Lakes, and erect a plain, but substantial monument to the memory of Menominee and his tribe.

## The Potawatomie Line

In 1897 a group of eastern capitalists became interested in the street railways of the South Bend, Indiana area, acquiring and building city lines and interurbans. By 1898 Elkhart and Goshen were connected; in August 1899 Mishawaka and Elkhart between South Bend and Goshen. The merged companies became known as the Indiana Railway Company.

In the meantime a company known as the Chicago & South Shore Railway (not related to the later Chicago-South Bend line) began building a traction line between LaPorte and Michigan City, completing the project in 1903. In 1906 this company was acquired and renamed the LaPorte & Michigan City Traction Company. An outright merger of non-adjointing railway lines was not permissible under Indiana law.

The problem of linking this into the main system was a tough one, made more difficult by the competition of the Chicago Lake Shore & South Bend Railway, then building its own direct route between South Bend and Chicago, via Michigan City. Between the edge of South Bend and New Carlisle the two interurban routes were built side by side and only a few feet from the main line of the New York Central (Lake Shore & Michigan Southern Railway). The South Bend interurban, by then reorganized as the Chicago South Bend & Northern Indiana Railway, got its Michigan City thru operation going on August 25, 1908, about two months after the rival Hanna interests completed their interurban to Chicago.

Another interesting battle on this route was fought with the Chicago-New York Electric Air Line Railway, whose grandiose scheme began to boil down to a dinky interurban between Goodrum and LaPorte. At first the Northern Indiana resisted the Air Line's desire to use its tracks, but it finally gave in to the hope of competing with the Lake

Shore interurban by offering Air Line a chance to run thru cars from Gary to South Bend. Results were apparently not encouraging, however, and the thru service died.

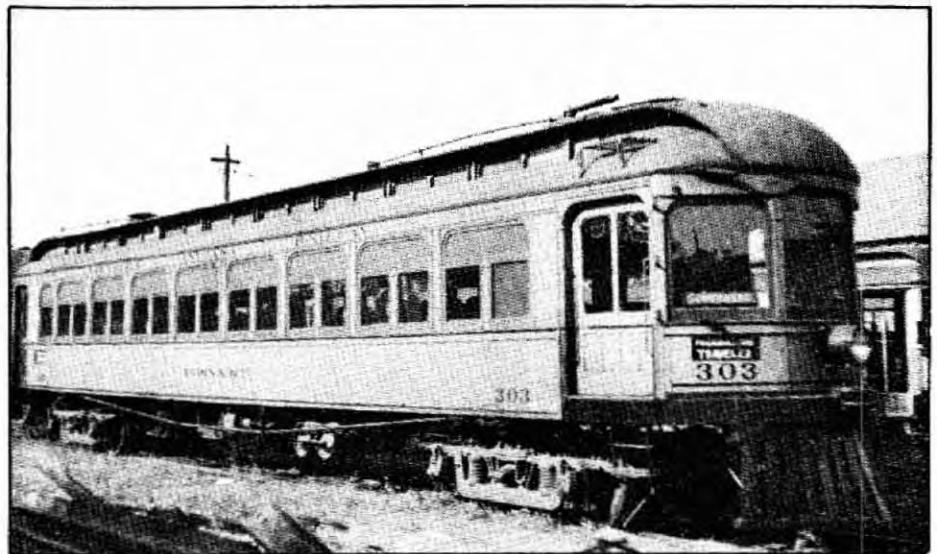
A line into the State of Michigan was built by an independent company, the Southern Michigan Railway, a 1906 consolidation of the South Bend & Southern Michigan Ry. Co., and the Niles & Buchanan Ry. Co. Actually, operations had begun as far out of South Bend as Niles on August 3, 1903 and thru to St. Joseph on May 16, 1906. The road called itself the "Fruit Belt Route" as it traversed a rich orchard country.

In 1905 the Indiana Railway became the Northern Indiana Railway and in 1907 it became the Chicago South Bend & Northern Indiana Railway.

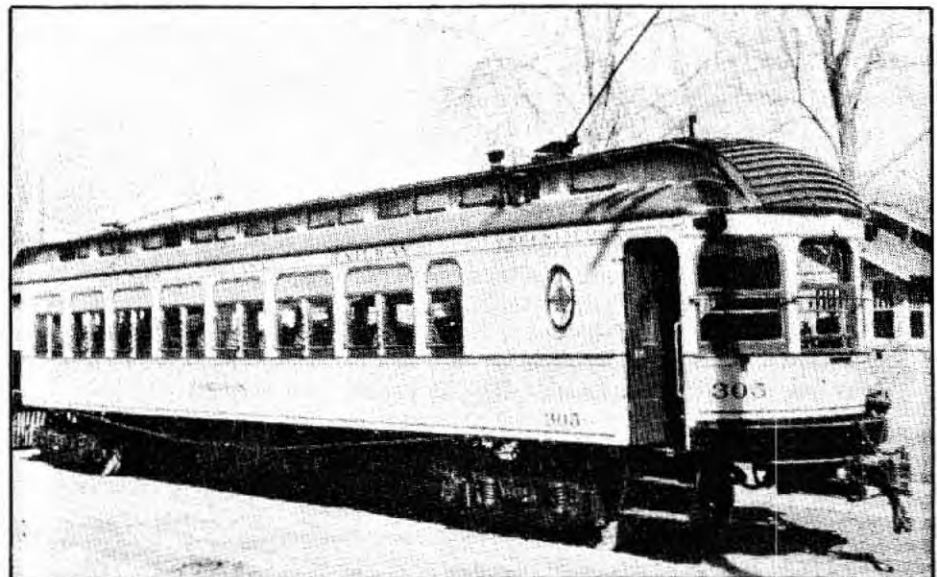
Outstanding features of track and line construction favored the St. Joseph line. A spectacular eight-span truss bridge was erected on high piers over the St. Joseph River near Berrien Springs. The river was dammed shortly thereafter and the water ultimately rose to within a few feet of the bridge floor. The bridge had a total length of 1635 ft., each span being 150 ft. and standing on 60 ft. concrete piers. Another feature of this line was the 3-level railway crossing near Niles.

**Car equipment of the Northern Indiana Railway interurban system featured 8 heavy Cincinnati-built 61-ft. cars delivered in 1907. Several were modernized with new lighting and seating in the middle 1920s and provided a deluxe service under the train name "Potawatomi Traveller". Others were ultimately made into one-man cars to relieve lightweights built in 1930.**

A line into the State of Michigan was built by an independent company, the Southern Michigan Railway, a 1906 consolidation of the South Bend & Southern Michigan Ry. Co., and the Niles & Buchanan Railway. Rail operations began here as far out of South Bend as Niles on



The "Topenabee" (above) and the "Pokagon" (below) belonged to the Indiana Railway Company.



August 3, 1903 and thru to St. Joseph on May 16, 1906. The road called itself the "Fruit Belt Route" as it reversed a rich orchard country.

Car equipment of the Southern Michigan Railway included a medium-heavy St. Louis Car Company style built in 1906. These were rebuilt into single-end combination baggage passenger cars in the company shops.

The lightweights were a very snappy performing type built by Cummings Car & Coach on a financing plan in 1930. They were

easily able to outperform the heavy cars at much lower cost.

Financial difficulties began to overtake the property in 1924. The following year saw the passing of the Murdock brothers who had nurtured the company's development. Receivership in 1927 brought reorganization as Northern Indiana Railway, Inc. in 1930, but receivership returned in 1931. Abandonment, of interurban lines, ordered for June 2, 1934, actually occurred the morning of June 1 when a strike took place.



# For The Record

**Resolutions approved at the May 22, 1984 Citizen Band Potawatomi Business Committee meeting include:**

**84-61, 84-62, 84-64** - Three resolutions approving 37 persons for membership on the Potawatomi Tribal Rolls. (passed unanimously)

**84-77** - A resolution submitting a Constitutional revision to the Bureau of Indian Affairs and requesting a referendum election for its approval. (passed unanimously)

**84-78** - A resolution to increase the amount allowed under (tribal attorney) Steve Parker's contract by \$6,500, due to current litigation in U.S. District Court; the amount will also allow for assistance from other consulting attorneys. (passed 4-1; Thelma Bateman opposed)

**84-79** - A resolution appointing Frank Wano, hereditary chief, to the prosthesis committee and removing Wanita Clifford. (passed 3-1; Thelma Bateman opposed, Max Wano abstains for conflict of interest)

**84-80** - A resolution naming Doyle Owens to the scholarship committee and replacing Thelma Bateman. (passed 3-1; Thelma Bateman opposed, Doyle Owens abstains for conflict of interest)

**84-81** - A resolution authorizing payment of \$250 to the Jim Thorpe Memorial Pow Wow. (passed 4-1; Thelma Bateman opposed)

**84-82** - A resolution to refer a civil suit in federal district court brought by Enterprise Management Consultants, Inc., against the tribe, Business Committee and Tribal Administrator to the Court of Indian Offenses as the court of original jurisdiction in tribal legal matters. (passed unanimously)

**84-83** - A resolution repealing resolution 84-18B and adopting rules for Business Committee and General Council meetings; limiting attendance by non-tribal members, limiting approved use of recording devices and mandating that all tapes, minutes and resolutions be kept on file at the tribe and be available for inspection in accordance with the tribal constitution. (passed unanimously)

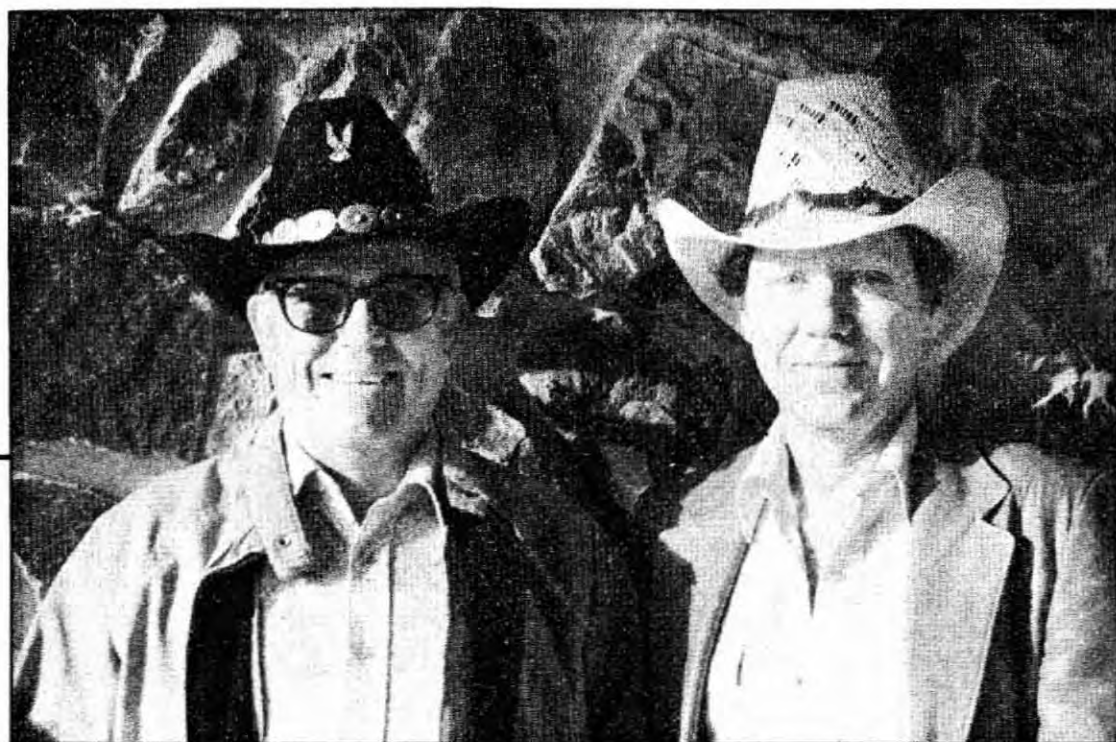
**84-84** - A resolution condemning harassment of Patricia Sulcer, tribal Public Information Director, by Secretary-Treasurer Thelma Bateman and declaring that, should legal action arise against Mrs. Bateman stemming from actions outside her authority, the tribe will not be obligated to furnish legal assistance. (passed 4-1; Thelma Bateman opposed)

**84-85** - A resolution to request funding of the Home Improvement Program for funding year 1984-85 in the amount of \$130,067. (passed unanimously)

**84-86** - A resolution to request funding for the CTGP program for funding year 1984-85 in the amount of \$167,952. (passed unanimously)

**84-87** - A resolution to request funding of a tribal roads program for funding year 1984-85 in the amount of \$10,000. (passed unanimously)

**84-88** - A resolution to request funds for the 1983-84 Home Improvement Program in the amount of \$59,856. (passed unanimously)



## Vote For Kenneth Peltier & Doyle Owens

### Friends, Kinfolks and Tribal Members,

I am a candidate for Secretary-Treasurer of the Citizen Band Potawatomi Tribe and I would appreciate your vote in the June election. In the past, if you were unable to attend the June General Council meeting in Shawnee, Ok. you were unable to vote for your tribal officials. The majority of your Business Committee and your Tribal Administrator thought this was grossly unfair and have worked very hard to insure you have a voice in tribal affairs.

This is only one of the changes that the Business Committee has made in order to better serve ALL-tribal members. **The only person on the Business Committee who opposed giving you the right to vote was my opponent, Thelma Bateman. This is one of the main reasons I decided to run for office.**

I urge you to study the voting record of this Business Committee. Every issue Thelma Bateman voted against is an issue I support. I believe the issues facing this tribe at this point in history will determine whether or not this tribe has a future.

I believe in tribal sovereignty, enterprise, business and government - all issues Mrs. Bateman has voted against.

In addition, my opponent has refused to affix her authorizing signature as secretary to resolutions she has voted against. She has refused to sign postage checks for the HowNiKan and refused to sign paychecks of employees she doesn't care for.

Mrs. Bateman accepted employment from the outside firm managing the tribal bingo hall in an obvious conflict of interest - and then testified against the tribe in the suit brought by the firm after the tribe closed the hall for non-payment of monies.

Mrs. Bateman claims to have "lost" or had "stolen" tribal documents entrusted to her care.

Mrs. Bateman voted against the Indiana historical park project - and then requested tribal funds to travel to the park's grand opening.

Conflict of interest, misuse of tribal funds, abuse of an authorizing signature and violation of her oath of office mean very little to Mrs. Bateman. You can be assured these actions are unconscionable to me.

After attending many long Business Committee meetings - and watching your elected officials struggle with many difficult issues - I believe that I am the most qualified candidate for this office.

My opponent fought to keep you from having a voice in this election and she lost. I am asking for your opinions, your support and your vote in the June election.

Sincerely,

Kenneth Peltier

### Dear Tribal Member,

I am a candidate for Vice Chairman of the Citizen Band Potawatomi Tribe. I would appreciate your vote in the June 30th election.

I am running my campaign as one who believes in honesty, integrity and accountability in office. Having served in office a short time, I can honestly say that I have made every effort to work in the best interest of the people.

I have supported giving every tribal member the right to vote and participate in the election process. My would-be opponents and former members of the Business Committee continue to support Rule By Minority, wherein only people within driving distance of Shawnee may vote.

Mrs. Wanita Clifford - who has announced to the newspapers that she is a candidate for this office but refused to follow the filing procedure - was censored while serving as Chairperson of the tribe. She has also used the local media to publicize her request to Congress to abolish the sovereign status of the Citizen Band Potawatomi Tribe.

I am on record as supporting industrial and business development on tribal land so that the tribe may become more self-sufficient and less dependent on government funds.

I am on record as supporting tribal self-government and judicial regulation. My opponents oppose this concept, preferring the freedom to do as they please without fear of legal ramifications.

I believe that the right to vote and the right to legal recourse against intimidation and harassment are the rights of every tribal member.

**I hope that you will exercise YOUR rights and, in so doing, vote against the handful of individuals who would control your tribe by archaic minority rule.**

Sincerely,

Doyle Owens



# Letters to HowNiKan

Masotto Blain; G.A. Burnett and Belle Woolary and Francis Kitchkommie and Dora Nahquahbe.

Dear Brothers,

Greetings, I just received the February-March issue of HowNiKan and enjoyed much of the matter. I am very interested in the traditional values seminars offered to the tribal folk. I would like to somehow get tapes of these six-part lectures and learn myself. I would be willing to pay for these tapes if they are available, hopefully someone taped them. Thanks for your help and concern for the Indian people.

Thanks,  
Charles Kern  
Seattle, Washington

**Editor's Note:** Language cassettes will be available to the public at the close of the lecture series in July. Video tapes will be available for viewing at the Tribal Complex, although plans for their reproduction have not been confirmed due to the cost. Watch the HowNiKan for further details on the availability of tapes.

To the Editor:

The editor (Pat Sulcer) of the HowNiKan has attempted to give half-information and half-truths as well as personal opinions when you are held as a captive reader of the HowNiKan.

Why doesn't the HowNiKan give a full account of all the resolutions voted on by your Business Committee. The Resolutions No. 84-through No. 84-28 were conveniently excluded. Why?

I am proud of my voting record, but I do not feel that it should be used as a political tool now that election time is close at hand.

Let us all ask the questions and make the record clear about what has been so carefully clouded in the April issue of your HowNiKan.

I was elected to serve as your Secretary-Treasurer in June 1982. I was elected to represent my constituents, however, I am only able to cast one vote in five. My record speaks for itself and I take full responsibility for my opposition(s) or abstention(s) on various resolutions. Many of these resolutions were presented on a "rush" basis for signatures of the Business Committee. Study time was not allowed and not until careful and extensive study did the real crux of the resolutions become apparent. These resolutions, in my opinion, were in most instances MAJOR changes. Major changes, those regarding legislative matters, governing powers (constitutional changes) and promises to commit tribal moneys for projects, ie: Baugo Creek, necessitate the consideration and approval of General Council.

Change  
TOO MUCH  
TOO QUICKLY

WITH TOO LITTLE TIME  
FOR CONSIDERATION  
BY TOO FEW

Thelma Wano Bateman

**Editor's Note:** It is precisely because it IS election time that the HowNiKan feels obligated to run the voting records of the incumbents up for re-election. Resolutions Pott No. 84-1 through 84-19 were deleted from the record of approved resolutions printed in last month's HowNiKan because they do not accurately reflect the voting record of the current Business Committee — which includes Committeeman Max Wano and incumbent Vice Chairman Doyle Owens who did not take office until October 8, 1983 after the impeachment of two former officers. Resolution 84-20 approved tribal application for Job Training Title II funds and passed unanimously; 84-21 approved application for Title IV adult education monies; 84-22, 84-23, 84-24, 84-27 were resolutions unanimously passed approving enrollment applications and resolution 84-25 unanimously approved a contract for purchase of sand and a loan guarantee on behalf of the Sand Dredging Company for \$14,500. If resolution numbers 84-26 or 84-28 were ever assigned, they are currently missing from the records.

Dear HowNiKan Editor, Patricia Sulcer,

I would like to receive a ballot. I read the last issue (Feb/March) from my sister's copy. From the two articles on the subject of having the whole tribe vote on issues rather than just the Business Committee or the majority of the 50 members needed, I could not tell if the BIA required or "felt it was a good idea" to have more representation on tribal issues. Also one issue seems to be that one person thinks a meeting rather than a referendum is the appropriate method for decision-making. How can one person be so influential; can't the rest vote him/her down if it not a requirement of some sort? I am for referendums myself.

There was a request for ideas as to how the whole tribe could be served, due to the fact so many members live so scattered out. These are the things I would be interested in: 1) more written history of the tribe and/or individual members published — mainly historical that would be difficult for individuals to ferret out. 2) some more information on the language such as the newspaper has contained — very interesting. 3) make the material available in the Traditional Values Seminars available in different forms, VCR, books, whatever. 4) Publish information about what various members of the tribe might be able to contribute to the good of all-what might be needed in the way of service, skills, items, historical facts, etc. so people could make a

contribution even if they were far away.

Ruth Scholl  
San Diego, California

Dear Editor,

How much Indian blood does that family from Claremore have (previous letter to HowNiKan) if they have to hire a lawyer to find out where their \$780.22 came from?

No doubt they do not read this paper nor any other Potawatomi related information.

I suggest the first thing the tribal government do is purge the rolls of all names who do not have at least one-eighth Indian blood - and can prove it. This would drastically reduce the rolls by at least 10,000 as well as curtailing the cost of printing and distributing this paper and other tribal related communications and information. What a waste to send it to people like the above named Claremore people, and to 10,000 others. Also, Mr. Chairman, you know how many requests for ballots you will receive - far, far from 10,000. I hope that I am wrong and that you will be swamped with requests.

I can remember when the tribal membership numbered between two and four thousand original blooded Indians. We were considered one of the smaller Indian tribes. When, why and how did it happen that 10,000 diluted bloods flooded the rolls - like the above named people, who did not even know they were Potawatomi (diluted) Indians.

I do not feel that we, of the younger generation, deserve one penny of the recent claims money. Our parents and grandparents, who suffered the agonies of waiting, deserve everything. Unfortunately, many have died before knowing the United States Government would eventually pay its long overdue debt.

All monies not paid to anyone without one-eighth Indian blood could have been invested and utilized to finance many worthwhile programs to benefit all the legitimate Potawatomi members with a variety of scholarships, health, education, the handicapped, elderly and other worthwhile endowments and benefits. If such had been the case, the Tribal Chairman and Business Committee would not now be faced with the problem of taxes or other related means of making money.

We sincerely hope that everyone has invested or used the \$780.22 wisely in memory of our parents, grandparents and great-grandparents. When the money is gone, so will the diluted blood disappear, except for the few of us who are proud of our heritage.

Sincerely,  
Faye Hart Gottfried  
Roberta Hart Gottfried  
Arlington, Virginia.

Dear Editor,

I am very interested in the Traditional Values Seminar which was listed in the last HowNiKan I received.

As I live in Mesquite, near Dallas, Texas, I am not able to attend these Seminars and would like to know if there is anyway I could obtain this information.

I thought there may be books at the seminars or somehow those of us not in the Shawnee area might also have a chance to learn this information. It is very important that we try to learn all we can as American Indians about our heritage and this seminar seems to really cover the things I have wanted to learn.

Also, I am the daughter of Charles Henry Anderson and would so much like to correspond with others of my Dad's family. My Grandfather was Charles David Anderson.

Thank you,  
Dorothy Singleton  
Mesquite, Texas 75149

Dear Sirs,

I recently received the February/March edition of HowNiKan and discovered the letter written by Joan M. Hrenchir of Barryton, Kansas concerning marriage applications.

To my great joy the first listing in her letter is about my grandfather and grandmother, Austin Mulvane and Margaret Bertrand. I am very anxious to obtain copies of their marriage application (1893). I am the only surviving male descendant of Austin B. and Margaret Mulvane and have other family historical items that I treasure and will pass on to my heirs.

I am enclosing a self-addressed envelope as the Editor's Note instructed and am willing to send funds if required to pay for any costs incurred by Joan Hrenchir.

If possible, I would like to obtain Joan's full address so that I may personally thank her for the research she has done.

I read each copy of HowNiKan with great interest and feel that your paper provides a link to both the past and the future that is truly needed.

Yours truly,  
John A.M. Donagh  
Santa Rosa, California

**Editor's Note:** The HowNiKan received an overwhelming response to the marriage certificate announcement. To date, all certificates have been claimed except for those of Laura View and



# Thanks for your support!

Thank you, thank you, thank you to all those tribal members who have sent in donations to keep the **HowNiKan** rolling off the presses. We especially like the notes that pledge monthly checks or express support with messages like "Keep that paper coming!" The Potawatomi people are indeed alive and well and interested in a tribal future. Do you realize that if everyone who receives this paper would mail in \$1 it would cover our mailing costs for one whole year? And don't forget, donations to the **HowNiKan** are tax deductible, too!

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|  |      |
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| Wilbur Luthye, Westminster, Colorado.....              | \$10 |

**YES! I believe that a Tribal newspaper is imperative for the dissemination of information to Tribal members. Please accept this donation as a show of my support.**

Name: \_\_\_\_\_

Street & Number: \_\_\_\_\_

City & State: \_\_\_\_\_

Zip: \_\_\_\_\_

Mail to: HowNiKan, Rt. 5, Box 151,  
Shawnee, Ok. 74801

## Bingo

(from page 2)

not lawsuits or business contracts.

On May 23, at the instruction of the Business Committee, tribal attorney Steve Parker met with EMCI representatives in a further show of willingness to negotiate outside of the courtroom. The tribe has made two monetary offers to EMCI since the original dispute occurred last December - one at the original assessed price of the building and another for the value amount EMCI claimed in court. Both offers have been refused.

The agreement reached on May 23, returned management of the game to EMCI for a 60 day period under the existing management contract, with an understanding that the original allegations of the tribe over money owed and accounting credibility still stand. The request for CFR jurisdiction has been filed and a response is pending. If no agreement has been reached within 60 days Judge Bohanon has indicated he will assume jurisdiction for the trial.

## WANTED!

**Wanted: Original or copy of the marriage certificate of Austin B. Mulvane and Margaret Bertrand, Shawnee County, Kansas, 1893. I am their grandson and will gladly pay for expenses.**

**John A. McDonagh, Col. USAF (Ret),  
Tribal ID 11802,  
Santa Rosa, California 95401  
Telephone (707) 527-9115**

# Potawatomi Dictionary

THE POTAWATOMI HAVE A TENDENCY TO ELUDE VOWELS AND SYLLABLES, DUE TO THE RAPIDITY WITH WHICH THE DIALECT IS SPOKEN, AS COMPARED WITH THAT OF THE OTTAWA AND CHIPPEWA SAME AS (OJIBWE).

THE VOWELS ARE — A,E,E.I. AND O;

THE ALPHABETS NOT USED IN THIS WRITING ARE AS FOLLOWS: C,D,F,G,J,L,P,R,U,V,X AND Z.

ALTHOUGH SOME POTAWATOMIES USE FEW OF THE ALPHABETS ABOVE:

(T) IS USED IN PLACE OF LETTER (D).

(TT) IS PRONOUNCED LIKE (CH).

(B) IS USED IN PLACE OF LETTER (P).

## VOWELS:

A,E,E.I.O:

BA BE BI BO

TA TE TI TO

KA KE KI KO

SHA, SHE, SHI, SHO

MA ME MI MO

QA QE QI QO

SA SE SI SO

WA WE WI WO

YA YE YI YO

SA SE SI SO

WA WE WI WO

YA YE YI YO

|                                 |                          |
|---------------------------------|--------------------------|
| I'LL BE COMING HERE.....        | NWI BME BYA              |
| HE OR SHE CAME HERE.....        | KI BYE WAK               |
| WE CAME HERE.....               | NKI BYE MEN              |
| DID YOU HEAR?.....              | NKI NO TA KE NE          |
| YES, I HEARD.....               | E E NKI NO TA KE         |
| YES.....                        | E E                      |
| NO.....                         | TTO                      |
| I'M GOING TO WRITE.....         | NWI NAB YE KE            |
| COME HERE!.....                 | SHO TE BYAN              |
| GET AWAY FROM HERE.....         | KO KAN SHO TE            |
| GONE FISHING.....               | BA KTE MOTT KE           |
| SIT STILL.....                  | TA TOK MA BEN            |
| LAUGHING.....                   | YA YE NO                 |
| RUNS FAST.....                  | KSHE KE                  |
| NECKLACE.....                   | NAB KO WA KEN            |
| RING FINGER.....                | TAB NE TTIO WEN          |
| WRIST WATCH.....                | TBA KIS WA NES           |
| HE OR SHE'S WATCHING.....       | KO WA BE                 |
| TELL HIM OR HER.....            | WIT MOW                  |
| SHE'S PRETTY.....               | O WEN SE                 |
| HE OR SHE'S SHORT.....          | TTKO SI YE               |
| CORNER.....                     | E WI QE YAK              |
| I'LL SEE YOU ALL, AGAIN.....    | BA MA MINE KE WAB ME NAM |
| HE OR SHE IS GETTING READY..... | WSHEN WI WAK             |
| HE OR SHE IS WORKING.....       | MIK TTYE WI WAK          |
| HE OR SHE IS TALKING.....       | KA KITO                  |
| DANCING.....                    | NIM E TI WAK             |
| HURRY UP.....                   | KYENAB or YAB TTI YEN    |